

knell of the departed year has fallen on our
and we are already advanced to the new year,
our imperfections upon our heads, filled with a
of thoughts upon the past, and still hurried
upon the ever rolling wave of time, yet uncon-
of its rapid travel. At the commencement of
year, many of our friends, now no more, whose
sweet in the grave, were probably animated as
with prospects they never realized, and bright-
with hopes, long since blasted by the hand of the
er. Many a social circle has been robbed of
est gems, and many a lovely family smitten, af-
and scattered, who, twelve months ago, gave
omise of dwelling here their appointed time, at
dressing, and being blessed.

What a year has brought forth! A strange medley
of hope and despair, joy and sorrow, and
poverty and riches, honor and dishonor,—all
have crowded into society, some of them unbid-
and unwelcome, others of them have been receiv-
tender embraces, or with shouts of applause.
alas! such has been their false and hollow na-
that we can scarcely know them to be the same
nages. Joy is changed into sorrow, hope to dis-
to death, riches into poverty, honor to disho-
The hand that strewed roses in the path of the
y, and lit up the widow's face with smiles, lies be-
the turf, withered and nerveless. The voice,
melting accents soothed the mourner, and bade
adverse stranger go free, hath died away. O, what
versal wreck one short year has produced! Here
the fragments of a vessel that had taken its depart-
before the wrothful eyes of hundreds, freighted
the precious things of the earth, the sails filled
prosperous breezes—gallantly she rode over the
ing billows, reckless of danger. When, lo! one
blast overwhelmed her, and all her pride and rich-
the faithless dead. Sword, pestilence, and fam-
and even death, storms, by sea and by land, seen
unseen calamities, yea, even the more trivial inci-
s, comparatively small and of no account,—all
appear to have had more or less influence, di-
ly or indirectly, in bereaving us of our relations
friends, and desolating many a heart, that until
year, had known no sigh or grief. Here and
e, it is true, an Eden hath bloomed, into which no
of darkness hath ever, as yet, entered. Ever
their bowers remain undisturbed by the fiends of
at. This be our prayer: notwithstanding we feel
that their homes, though now pleasant and joy-
(such is the lot of man), must ere long be like their
lows, covered with mourning. If these things be so,
at should be our feeling as we stand on the thresh-
of the year 1826, the past lying before us, big with
history of our lives, pictured out on the tablets of
memory, by the unerring hand of truth. We can-
help then but reason, while we reflect upon the
t. But the future; O, the future! That lies in
inextinguishable darkness, we cannot pierce the veil that
ours destiny from us. We know not on what we
stumble—where the close of the year shall find
us. Let us then, as yet, like rational beings, en-
dowed with powers suited to our high and holy call-
ings, at the dawn of the new year open a vast field for
fruition and reproof, let us improve it by a timely
attention to the great end of our creation. Do not let
rest us as it does multitudes only for a moment,
on ought to excite our diligence and urge us for-
ward in the path of duty. The new year should beget
in us new desires, new hopes, new determinations,
all responding with the immense value of our precious
moments, which are short and fleeting, and the prodig-
lavors we have to perform while upon earth, to be
pared for the future state of felicity and happiness,
mised to all the faithful stewards of the Lord's mon-
ey. Whatever has been left undone that ought to have
done, immediately attend to, seeing that we hold life
a feeble grasp, and are held only by a cobweb.
ch is to be done, which, if left undone, will unde-
er ever. May the new year operate like a charm
on our drowsy senses, and awake us to activity in
discharge of all our honorable duties, due either to
Creator, our neighbor, or ourselves.

FROM THE JOURNAL OF MR. WING.
DESCRIPTION OF DAMASCUS.
You see a great city thickly set with houses of
all appearance, which have very little to distin-
ish them from each other. The minarets, of which
ere may be seventy, or eighty, with here and there
all express rising above the houses, are the only
which break in upon the uniformity. This city
city you see in the midst of a large wood, about
y miles in circumference, with little variety, ex-
pt what arises from the dark green of the chestnuts,
and the dark mournful appearance, of the olives and
plars.

In the skirts of the wood, is to be seen here and
ere a little village with a mosque. This wood, which
ually consists of an immense number of gardens
and orchards, lies in a great plain, having on the south
west, a hill, or rather a chain of little hills, which
suppose skirt the northern part of the Hauran.
On the north-west, north, and north-east, stretches
the hill of Salabek, which, I suppose forms a
art of the eastern range of Anti-Lebanus.
On the south-east, and east, you see at a great dis-
ance, rising in the horizon, a chain of hills, or moun-
ains, which, I suppose, divide this Mohammedan Pa-
rise, from the hot regions of the Desert. These
ountains are not seen very distinctly, on account of
the clouds, mist and smoke, which seem to cover them.
According to the best information we could get,
Damascus contains about one hundred and fifty thou-
sand souls, about ten thousand of whom are Chris-
tians.

The Christians are divided nearly as follows, Greeks,
three thousand; Greek Catholics, six thousand; Ma-
onites, one hundred; Syrians, Armenians, and Cath-
lic Armenians, nine hundred.
Of Jews, there are about four hundred houses, and
three thousand souls. This is the estimate of Joseph
Davies, the great Khan.

Mr. John Bunyan having preached one day with
ecular warmth and enlargement, some of his
nders, after service was over, took him by the hand,
and could not help observing what a sweet sermon he
ad delivered. "Aye," said the good old man, "you
need not remind me of that, for the devil told me all
before I was out of the pulpit."

There is so much base alloy in our very best un-
isted thoughts, that it is a melancholy work to criti-
cize too closely the motives of our most worthy ac-
ons; at least we would recommend to every one to
ut those of his neighbors past current, however nar-
owly he may examine the purity of his own.

CHRISTIANITY.—In the estimation of the world,
wealth is allowed to compensate for the absence of
at every amiable quality—but Christianity regard-
affluence, unsanctified by goodness, with abstinence,
and pronounces the poorest being that walks the earth,
blessed and honorable, if his heart be rich in piety and
virtue.

MOLOCH.
This horrid idol of the ancient Ammonites and Can-
aanites, and afterwards of the Carthaginians, is said
to have been made of brass, hollowed within, and be-
ing thoroughly heated like fire in a furnace, it was
pared to receive its victims, which consisted of
children. The idol which extended out declining
rns, in the act of receiving; so that when the he-
an victim was presented, it dropped down into the
urning furnace. It was a custom for parents to se-
ct the most lovely of their children. In the morn-
g, to drown the cries of the victims, various kinds
of musical instruments were sounding during the whole
of the shocking scene.

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FOR ZION'S HERALD.

ESSAYS ON HOLINESS.

ESSAY VI.—CONCLUDED.

V.

"Honor thy father and mother."

1. Avoid all disrespectful words, or irreverent
and unkind speeches; to or concerning them. 2. Avoid all
actions injurious to them: And 3. All unkind and un-
loving tempers towards them. 4. Obey them in all
things in the Lord. 5. If they become weak, sick,
blind, or otherwise infirm and needy, provide for them.
6. Continue to honor them, not only till you are so old,
but as long as you live. Holiness of heart will teach
and enable us to fulfill this precept; and without fulfill-
ing it there can be no continuing in the perfect love of
God.

VI.

"Thou shalt not kill."

"This commandment, which is general, prohibits
murder of every kind. 1. All actions by which the
lives of our fellow creatures may be abridged. 2. All
sins for extending empire, commerce, &c. 3. All
sanguinary laws, by the operation of which the lives
of men may be taken away for offences of compara-
tively trifling demand. 4. All bad dispositions, which
lead men to wish evil to, or meditate mischief against,
one another; for, says the scriptures, *He that hateth
his brother, in his heart, is a murderer.* 5. All want
of charity to the helpless and distressed; for he who has
it in his power to save the life of another, by a timely
application of succor, food, raiment, &c. does not do
it; and the life of the person *for whom he is abridg-
ed* on this account; he is, in the sight of God, a murderer.
He who neglects to save a life, is, according to an in-
contestable maxim in law, the same as he who takes it
away. 6. All riot and excess, all drunkenness and
gluttony, all incontinency and slothfulness, and all super-
stitions, mortifications, and self-denials, by which life
may be destroyed or shortened; all these are point-
blank sins against the sixth commandment." Therefore,
he that loves God with all his heart, must continue
to love his neighbor as himself, if he would stand
fast in the perfect liberty of the gospel.

VII.

"Thou shalt not commit adultery."

"The act itself, and every thing leading to the act,
is prohibited in this commandment; for our Lord says,
even he who looks on a woman to lust after her, has
already committed adultery with her in his heart. And
not adultery only; (the unlawful commerce between
two married persons,) is forbidden here, but also for-
nication, and all kinds of mental and sensual uncleanness.
All impure books, songs, paintings, &c. which
tend to inflame and debase the mind, are against this
law."

VIII.

"Thou shalt not steal."

"All rapine and theft are forbidden by this precept;
as well national and commercial wrongs, as petty lar-
ceny, highway robberies, and private stealing;—even
the taking the advantage of a seller's or buyer's igno-
rance, to give the one less, and make the other pay
more, for a commodity than it is worth, is a breach of
this sacred law. All withholding of rights, and doing
of wrongs, are against the spirit of it." And what if
we steal from a person what is of much more impor-
tance to him than property, his reputation?

"Good name in man or woman—
Is the immediate jewel of their souls;
Who steals my purse, steals trash—
But he that filches from me my good name,
Robs me of that which neither riches
nor makes me poor indeed."

Certainly all injuries willfully done to the character of
another, are breaches of the moral law of God, which
says, "Thou shalt love thy neighbor as thyself;" wheth-
er they are considered direct violations of the eighth
commandment, or not.

IX.

"Thou shalt not bear false witness against thy neighbor."

"Not only false oaths, to deprive a man of his life,
or of his right, are here prohibited, but all whispering,
tale-bearing, slanders, and calumny; in a word, what-
ever is deposited as a truth, which is false in fact, and
tends to injure another in his goods, person, or charac-
ter, is against the spirit and letter of this law. Sup-
pressing the truth, when known, by which a person
may be defrauded of his property or his good name, or
lie under injuries or disabilities which a discovery of
the truth would have prevented, is also a crime against
this law. He who bears a false testimony against, or
believes given the devil himself, comes under the curse of
this law, because his testimony is false. By the term
neighbor, any human being is intended, whether he
rank among our enemies or friends."

X.

"Thou shalt not covet thy neighbor's house, thou
shalt not covet thy neighbor's wife, nor his manservant,
nor his maid, nor his ox, nor his ass, nor any
thing that is his neighbor's."

"Covet signifies to desire, or long after, in order to
enjoy as a property, the person or thing coveted. He
breaks this command, who, by any means, endeavors
to deprive a man of his house or farm,—who lusts after
his neighbor's wife, and endeavors to ingratiate himself
into her affections, and to lessen her husband in her es-
teem,—and who endeavors to possess himself of the
servants, cattle, &c. of another, in any clandestine or
unjustifiable manner."

It may appear strange to some, that I say so much
to perfect believers about keeping the law; and espe-
cially that I quote and say so much upon the ten com-
mandments. To such I would answer, 1. I am no An-
tinomian. An Antinomian faith is dead; "for with-
out works, faith is dead;" and such a faith will not sat-
isfy a holy soul. 2. Sanctified believers have often lost
their innocence and peace by neglecting some duty en-
joined, or indulging some sin forbidden, in these pre-
cepts. 3. These precepts are binding on all Chris-
tians, to the end of the world; therefore, they should
be explained unto, and enforced upon them.

Our blessed Lord epitomizes these commandments,
and includes them in two. 1. *Thou shalt love the
Lord thy God with all thy heart, soul, mind, and
strength.* 2. *Thou shalt love thy neighbor as thyself.*
In the sermons of Christ recorded by the evangelists,
and in the epistles, there are many moral precepts laid
down, which are explanatory and applicatory of the
ten commandments, or of the two grand precepts into
which they are brought by our Lord; all of which, we
are bound to observe, and which are calculated to es-
tablish and keep perfect believers in the grace they
have received.

9. In every stage of our gracious experience, we
must let our light shine before men, that they may glo-
rify our Father who is in heaven. The light of con-
viction, conversion, or perfect love; cannot long be
hidden without being lost. Men do not light a candle
to hide it, but to set it in a conspicuous place, that the
light thereof may shine all around: so God doth not
work in our hearts for us to conceal his work; but he
will have us manifest his grace by a threefold exhibi-
tion,—profession, precept, and example.

Perfect believers must "be ready always to give an
answer to every man that asketh them a reason of the
hope that is in them, with meekness and fear." We
may and ought sometimes to speak of our hope, though
we are not asked to do it. But we should always do
this with perfect humility. Ascribe all you have to
God, and be careful that you do not think you have re-
ceived, what in reality you have not. You need not
be tenacious of any particular words and phrases, such
as perfection, sanctification, the second blessing, &c.
provided you always speak what you mean, and speak
scripturally. Some professors of sanctification have
been judged by others to be too bold and confident.
Possibly they were; but perhaps they were not; for
perfect love always casteth out the fear of man, and
gives us a degree of confidence in the Lord, and bold-
ness in the faith, to which those who have it not, are
strangers. It may be our profession of this grace would
give less offense to weak or prejudiced minds, would
edify them more, and equally glorify God, if we fre-
quently profess the fruits of it, rather than the work it-
self. Say, speak of the love, peace, joy, hope, resig-
nation, &c. which we feel. But when we are with
those who would receive our testimony, we may occa-
sionally relate our convictions and struggles for holiness,
our deliverance, and the witness of it which we
enjoy. I would say to the sanctified,—whenever you
speak of the great things God hath done for you, let
humility cover you as a garment,—let it be manifest in
all your words and actions,—let it be deep, unfeigned,
and habitual. Speak only to honor God and edify his
children, not to set up yourself. Pray God to keep
you as in the dust before him, and at the feet of your
brethren; otherwise, your profession of his great bless-
ings will savor of spiritual pride, dishonor God, and
hurt the minds of others. Consider; with all your at-
tainments, you are but dust and ashes; a poor, perish-
ing worm of the earth; a sinner saved by grace, hop-
ing in, and depending on, the mercy of God for all the
blessings you need. With this written on your heart,
you may declare to any that fear God, what he hath
done for your soul. But do it with meekness and fear.
With fear, lest you say too much, or too little.
If you say too much, perhaps you will fall into loqui-
cacy and egotism, if not into (the appearance, at least of)
vanity; yet if in this your judgment errs, and not your
heart, it need not destroy your peace. If you say too
little, it need not give God the glory due to his name,
but hide the greatness of his mercy and love to you. If
you are interrogated by captious, unholly men, (with
all simplicity, honesty, and humility. Such a spirit
will give weight to your words, and often confound
those who seek occasion against you. In the company
of such persons take the example of Christ for your
pattern. 1. He was not utterly averse to meeting and
conversing with them. 2. He spoke to them with all
boldness and faithfulness. 3. He was meek, gentle,
and patient. 4. He was affable, tender, serious, and
circumspect. You may give a reason of your hope to
the most captious, thus: At such a time, I know there
was a great change in my mind. I believe that change
produced by the Holy Spirit; for since that time
I have not felt any evil temper or desire in my heart;
and I believe such tempers and desires are wholly ta-
ken away, for I feel nothing but love, joy, peace, and
the other fruits of the Spirit, in my heart, continually.
I believe God hath filled my soul with his love, for I
find nothing in my heart contrary thereto at any time.
This is my experience; of which, I am as thoroughly
persuaded as I am of my existence.—Happy is he that
can truly adopt this language; and such a relation,
with a life agreeing thereto, will often disarm the most
inveterate of their prejudices, and convince, or con-
found and silence the cavilling unbeliever.

We cannot long enjoy the evidence of perfect love,
if we conceal it from those who would be instructed
and edified by our profession of it; and if we speak of
it with simplicity, and meekness of wisdom. God will
set him who does not give God the glory due to his name,
and encourage to "follow holiness."

To our profession of sanctification must always be
added a holy example, and then it will not be in vain
for us to give "precept upon precept" to others; thus:
by a threefold exhibition, we must let our light shine be-
fore men, if we would retain and improve perfect holiness.

10. There is yet another means, by which the work
of holiness in sanctified souls is advanced as well as
retained: and that is, *laboring to promote it in others.*
God hath been pleased to make our own progress in
the divine life, depend, in some measure, on our zeal
and faithfulness in endeavoring to promote the salva-
tion of our fellow men. Thus it is with justified, and
thus with sanctified souls. The more diligently we la-
bor for the good of others, if we do it with right views,
the more abundantly will the Lord bless us.

We may, when perfected in love, promote this great
work of grace in others, 1. By humbly relating our ex-
perience in regard to it. 2. By inquiring into their
views, feelings, desires, prospects, and resolutions, con-
cerning it. 3. By imparting instruction, admonition,
advice, encouragement, and comfort, as their cases
may require. 4. By praying with and for them, that God
may deepen and carry on his work in their hearts. 5.
By fasting and secret prayer, that God may bless and
sanctify particular individuals; and carry on the work
of holiness in the church at large. 6. By promoting
the meeting together of faithful souls, for the special
purpose of conferring on the subject of holiness, their
experience in relation to it; and praying together for
the outpouring of the Spirit, to sanctify them and their
brethren. 7. By circulating well written books and

tracts on the subject of holiness. And 8, if we are
ministers, by opportunity, frequently, and faithfully,
preaching on the subject.

All these labors of love for the sanctification of oth-
ers, we may and must engage in, according to our op-
portunity and ability, or our own souls will suffer loss.
And if those who are sanctified, duly attend to the
plain directions given them in this Essay, I doubt not
but God will enable them to hold fast and improve the
grace they have received.

* Doct. A. Clarke. † English Bard, quoted by Dr. Clarke.

MISCELLANEOUS SELECTIONS.

ANECDOTES.

Extracted from a Sermon preached in Philadelphia, Oct. 1825,
By the Rev. John N. Magill.

It is said of the honorable William Pitt, that the first
time he was ever affected by any religious considera-
tions, was in consequence of a conversation held with a
man driving a plough. As he was passing through some
of his vast domains, he discovered a man singing very
cheerfully. He asked him why he sung so merrily—
his answer was—"Because I am at ease—I am a fol-
lower of the Lord Jesus Christ." In conversation
with this man, he was so astonished at his religious
knowledge, that he asked how many years he had been
at school. Sir, said he, I have never been at school, I
know not even how to read. But how can you know
so much scripture, and how can you reason thus upon
the providences of God? I learned them in the school
of the cross!—It was there, that he found his knowl-
edge.—It was there, that he was taught to resist the
proud orator, and to fill him with shame. This great
man writes, in a letter to a friend, that he could not
help shedding tears; that he would give all he pos-
sessed in the world, to change places with the plough-
man; that he would have all glory and worldly honor,
if he could have his heart, his views, and his holy
feelings.

O, my friends, when we consider, it is a small thing
to be honorable, and great, and noble, in the sight of
the world,—when the eye is fixed on something greater,
we willingly pass these by unnoticed and unim-
proved.

The religion of the Lord Jesus Christ is, when un-
adorned, adorned the most; when it is presented in
all its simplicity,—then the heart of man is softened
by it,—then he is like melting wax before the fire; he
is prepared for the reception of divine impressions; he
can then say,—may true religion take from my mind
all the baubles of time and sense; and leave me with
the true undivided religion of the cross, with a knowl-
edge of God in his heart, and I will willingly give up
all other things.

I recollect, when I was a very small boy, but six
years old, my father, who loved true religion, and who
used every Sabbath afternoon, from five to eight
o'clock, to travel round the suburbs of Dublin, and
visit the sick and distressed, asked me if I would walk
with him to see a very old woman. We went into a
remote part of the city, and I followed him into an up-
per chamber, where I was struck at the sight of an
old lady lying on a pallet of straw—there was no bed,
no chair, no table, in the room! The moment my fa-
ther entered, she appeared to receive him with joy. I
said to my father, "strange—she appears to be quite
happy! I inquired,—Dear mother, you are very old—
what makes you so happy? You appear to be very
poor, and have no one to attend you. What have you
to eat? "I have," said she, "this crust, which has
been lying by me these two days, and I am very hap-
py; for, my child, I love Jesus. I have religion—my
Jesus is with me here, lonely and forsaken as I ap-
pear! He makes my crust pleasant, and my drop of
water delightful; and I was that moment thinking
of this text,—I will be a father to the fatherless, and
a husband to the widow." And God has sent your father
to my relief." Here my heart was touched—I was
affected. Here was this poor woman without an earth-
ly friend, and naught but religion to comfort her—re-
ligion, the daughter of Paradise, that supports suffering
humanity in this vale of tears—religion made her rich
—it was her friend.

[FROM THE SAME.]

O! who would be without religion; who would give
it up for the wisdom of the world? If God had not so
ordered it, what would those who are dying—how
would they act—how would they feel? For instance—
a friend of mine is dying, she is the partner of my ho-
mors, the child, or brother of my heart, we are bidding
each other farewell; and afterwards I follow her to
the lonely grave—I see her let down into that narrow
house—I behold the clods fall upon her—I stand upon
my verge—I turn away and retire home, but she is not
there! I see a few sad memorials of her, but alas! she
is gone to the world of spirits! But if we are
Christians, I have still consolation in hope—I think,
nay, it is more than thinking, I am assured that I shall
meet her again—religion has taught me so. And what
must be the delight of those who meet, where there is
no parting. But O! how dreary and lonely is the man
who is called on to part with friends, if he has no re-
ligion—no confidence in God. He has been a skeptic
upon the subject—he has not the joys of religion.

Do I speak to any one under conviction, but who
does not know God? Are you resting in something
else? Are you fixing your hopes of heaven on false
grounds? I pray God to convince you, that you must
be born again; and I pray God to touch all your hearts,
and make you all the recipients of a Saviour's love. I
declare unto you that the blessed Jesus has no pardon
for you,—I tell you there is balm in Gilead,—there is
a physician there,—the blood of the Lord Jesus Christ
cleanseth from all transgression and sin. O! may you
all look to Jesus; and all receive of that wisdom that
cometh down from heaven.

THE CURE OF EVIL SPEAKING.

BY THE REV. JOHN WESLEY, A. M.

(Concluded from our last.)

II. 1. But what "if he will not hear?" If he re-
pay evil for good? If he be enraged rather than con-
vinced? What if he hear to no purpose, and go on
still in the evil of his way? We must expect this will
frequently be the case; the mildest and tenderest re-
proof will have no effect, but the blessing we wished
for another, will return into our own bosom. And
what are we to do then? Our Lord has given us a
clear and full direction. Then "take with thee one
or two more." This is the second step. Take one
or two who you know to be of a loving spirit, lov-
ers of God and of their neighbor. See likewise that
they be of a lowly spirit, and "clothed with humil-
ity." Let them also be such as are meek and gentle,
patient and long-suffering; not apt to "return evil
for evil, or railing for railing, but contrariwise bless-
ing." Let them be men of understanding, such as
are endued with wisdom from above; and men unbi-
assed, free from partiality, free from prejudice of any
kind. Care should likewise be taken, that both the
persons and their characters be well known to him;

And let those that are acceptable to him be chosen,
preferable to any others.

2. Love will dictate the manner wherein they should
proceed, according to the nature of the case. Nor
can any one particular manner be prescribed for all
cases. But perhaps in general one might advise, be-
fore they enter upon the thing itself, let them mildly
and affectionately declare that they have no anger nor
prejudice towards him, and that it is merely from a
principle of good will that they now come, or at all
concern themselves with his affairs. To make this
the more apparent, they might then calmly attend to
your repetition of your former conversation with him,
and to what he then said in his own defence, before
they attempted to determine any thing. After this
they would be better able to judge in what manner to
proceed, "that by the mouth of two or three witness-
es every word might be established;" that whatever
you have said, may have its full force, by the addition-
al weight of their authority.

3. In order to this, may they not, 1. Briefly repeat
what you spoke, and what he answered? 2. Enlarge
upon, open, and confirm the reasons which you had
given? 3. Give weight to your reproof, showing
how just, how kind, and how reasonable it was; and
lastly, enforce the advice and persuasions which you
had annexed to it? And these may likewise heret-
er, if need should require, bear witness of what was
spoken.

4. With regard to this, as well as the preceding
rule, we may observe, that our Lord gives us no
choice, leaves us no alternative, but expressly com-
mands us to do this, and nothing else in the place of it.
He likewise directs us, when to do this. Neither
sooner nor later. Namely, after we have taken the
first, and before we have taken the third step. If
only, that we are authorized to relate the evil
another has done, to those whom we desire to bear a
part with us in this great instance of brotherly love.
But let us have a care, how we relate it to any other
person, till both these steps have been taken. If we
neglect to take these, or if we take any others, what
wonder if we are burdened still? For we are sinners
against God and against our neighbor. And how fair-
ly soever we may color it, yet, if we have any con-
science, our sin will find us out, and bring a burden
upon our soul.

III. 1. That we may be thoroughly instructed in
this weighty affair, our Lord has given us a still far-
ther direction. "If he will not hear them," then, and
not till then, "tell it to the church." This is the
third step. All the question is, How this word, "the
church," is here to be understood? But the very na-
ture of the thing will determine this beyond all rea-
sonable doubt. You cannot tell it to the national
church, the whole body of men termed "the Church
of England." Neither would it answer any Christian
end, if you could; this, therefore, is not the meaning
of the word. Neither can you tell it to that whole
body of people in England, with whom you have a
more immediate connexion. Nor, indeed, would this
answer any good end: the word, therefore, is not to
be understood thus. It would not answer any valu-
able end, to tell the faults of every particular member
to the church, (if you would so term it,) the congrega-
tion or society united together in London. It remains
that you tell it to the elder or elders of the church, to
those who are overseers of that flock of Christ, to
whom you both belong, who watch over you and his
soul, "as they that must give an account." And this
should be done, if it conveniently can, in the presence
of the person concerned, and though plainly, yet with
all the tenderness and love, which the nature of the
thing will admit. It properly belongs to their office
to determine concerning the behavior of those under
their care, and to rebuke according to the demerit
of the offence with all authority. When, therefore, you
have done this, you have done all which the word of
God, or the law of love requireth of you. You are
not now partaker of his sin, but if he perish, his blood
is on his own head.

2. Here also let it be observed, that this, and no
other, is the third step which we are to take; and that
we are to take it in its order, after the other two;
not before the second, much less the first; unless in some
very particular circumstance. Indeed in one case,
the second step may coincide with this: they may be
in a manner one and the same. The elder or elders
of the church may be so connected with the offended
brother, that they may set aside the necessity, and
supply the place of the one or two witnesses. So that
it may suffice to tell it to them, after you have told
it to your brother, "between you and him alone."

3. When you have done this, you have delivered
your soul, you have let him hear the church; if he
perish in his sin, let him bear the consequences as a
man and a publican. You are under no obligation
to think of him any more: only when you commend
him to God in prayer. You need not speak of him
any more, but leave him to his own Master. Indeed
you still owe to him, as to all other heathens, earnest
tender good will. You owe him courtesy, and as oc-
casion offers, all the offices of humanity. But have
no friendship, no familiarity with him; no other inter-
course with him than an open heathen.

4. But if this be the rule by which Christians walk,
which is the land where the Christians live? A few
you may possibly find scattered up and down, who
make a conscience of observing it. But how very
few! How thinly scattered upon the face of the
earth? And where is there any body of men that
universally walk thereby? Can we find them in Eu-
rope? Or, to go no farther, in Great Britain or Ire-
land? I fear not: I fear we may search these king-
doms throughout, and yet search in vain. Alas, for
the Christian world! Alas, for Protestant, for Re-
formed Christians! "O who will rise up with me
against the wicked! Who will take God's part?"
against the evil speakers! Art "thou the man?" By
the grace of God wilt thou be one, who will not be
carried away by the torrent? Art thou fully deter

ted to the government under which they enjoy liberty and protection, not to treat as a mere jest the ceremonial consulate of a pseudo-restorer.

As however justice requires some consideration to the absent, we would be sorry to refuse him the title of a visionary of good intentions.

Accept, Mr. Editor, the assurance of the distinguished and respectful sentiments with which I remain your humble servant.

The Grand Rabbi DE COLOGNA.

"O JERUSALEM! JERUSALEM!"

The following letter from Rev. Jonas King to the senior editor of the New York Observer, describes the Holy City under a visit from the Pasha of Damascus.

Jerusalem, 16th April, 1825.

Dear Friend,—Yesterday, the Pasha of Damascus moved off with his troops, and no eye was wet, except with joy at his departure. This modern Benhadad came up hither about fifteen days ago, with a company of three thousand men, to collect the annual tribute due to him from this part of his Pashalik. Terror marched before them, and destruction came in the rear. At their approach, the inhabitants of Bethlehem and Ephraim fled to Hebron, except a few, whose trembling limbs could not well sustain them in flight.

The Pasha, with his soldiers, pitched his tent without the western gate of the beloved city, and sent in his servants, saying, "Deliver me thy silver and thy gold." All was confusion. Houses were broken open—Christians, Jews and Mussulmans, were dragged to his camp, put to chains, and many of them cruelly beaten with rods on the soles of their feet. One Greek, whom I knew, and who was the son of the Pasha, was left on the cold ground, without shelter, three days and three nights, with no sustenance given him but water. The sinews of one of his feet are laid all bare to the bone, as if it had been dissected. Soldiers were stationed in the principal convents, armed men were patrolling the streets, women were insulted, all hearts palpitated with fear, on all countenances sad paleness.

For two or three days, it might be said that Jerusalem was literally in tears. "Her priests sighed, her virgins were afflicted, and she was in bitterness." The little company of English and American Missionaries were almost the only ones out of fear. And indeed, one night, we ourselves did not feel quite sure that we were safe. We felt that, "our help was alone in the name of the Lord, who made heaven and earth," and that "if this had been the Lord who was on our side, when men rose up against us," they had long ago swallowed us up quick, when their wrath was kindled against us.

"Blessed be the Lord, who hath not given us a prey to their teeth."

We have been taught by many a lesson, that "it is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes."

[Mr. King was appointed several years since, Professor of Oriental languages in the college at Amherst, Mass. and went to Paris with the view of acquiring a knowledge of the Arabic Language. His visit to Palestine, was from the beginning, intended to be merely temporary. From the following letter to his friend, which has been put into our hands for publication, it will be seen that Mr. King is now probably on his way from Jerusalem to this country.]—Observer.

Mount Lebanon, April 11, 1815.

In all probability, before my letters reach America, I shall set my face toward that happy country. I expect, by the leave of Providence, to take my last look of Zion, Calvary, and the Mount of Olives, in about a fortnight from this time. But though I may no more behold the place where our Lord was crucified, I trust I shall not lose sight of his death and sufferings. Though my feet may no more pass over the brook Kedron, to the sorrowful garden, or ascend the Mount of Olives, and though it may no more be said to me, "come and see the place where the Lord lay," still I hope to remember, that He bore the burden of my guilt, that He has risen again for our justification, has ascended to glory, and ever lives to make intercession for his people. Christ is every where present, and he goes before his disciples, whether they be in Judea, or Galilee, whether in Asia, or America. Wherever we may be, if we are Christians, he makes his abode with us, dwells in us, and is formed in us the hope of glory.

I may not see again Mount Zion on earth, or taste the waters of Siloa, which flow beneath; but I hope to stand on Mount Zion above, and taste that life-giving fountain which flows from the throne of God and the Lamb.

This spot is, and ever will be, to me, interesting; nor shall I forget Jerusalem, till my right hand forget her cunning. It is endeared to me by the association of a thousand sacred scenes, that are past, and here I am to leave some of my friends and companions in Christ. For their sakes, "I will now say, Peace be within thee."

O Jerusalem! Jerusalem! when shall the glory, which is departed, return; and peace find within thee a dwelling?

When shall the "waste places of Jerusalem break forth into joy, and the Lord make bare his holy arm in the eyes of all the nations?" O pray for the peace of Jerusalem. They shall prosper that love thee. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

May this be the language of every Christian, till Israel shall be gathered, the fulness of the Gentiles come in, and the earth be filled with the knowledge of the glory of the Lord, as the waters cover the seas.

COMMENDABLE ZEAL FOR MISSIONS.

Extract of a letter from Mr. Andrew Spalding to the Rev. Wilbur Fisk.

"I hereby enclose three dollars, which I wish to have appropriated to the western missions among the Indians, in that place where you may judge it most needed. About three years ago, I read some accounts of the faithfulness and devotedness to God, of our converted red brethren of the west, which caused me to blush and be ashamed for myself and my brethren here, who are so highly blest in point of gospel privileges. I immediately laid off a few rods of ground, and promised the Lord I would appropriate the avails of it, for three years, to the western missions. The first year, it produced to the amount of \$2 31; the next year, \$1 30; the present year, 42 sheaves of wheat—all of which I purpose to apply to the aforementioned object, as soon as I can get it into money. Tell my Christian brethren, to 'go and do likewise.'—I do not believe they will be any the poorer for it."

"Concord, Vt. Oct. 1825."

South Seas.—The London Missionary Chronicle gives the following extract of a letter from George Bennet, Esq. dated Sydney, March 24, 1825.

"We have heard again from the Islands, and on the whole satisfactory accounts. Mr. Crook, of Tahiti, is set out with some native teachers for the Marquesan Islands; may it please God to smile upon this new effort to carry the glad tidings of salvation to those benighted lands."

MAINE SABBATH SCHOOL UNION.

Agreeably to appointment, a meeting was held, on Wednesday evening last, in the Academy Hall, for the purpose of organizing a State Sabbath School Union, auxiliary to the National Union. The meeting was well attended, consisting of numerous clergymen and distinguished gentlemen from various and distant parts of the State. Clergymen of several different denominations of Christians, were present, to unite in an object

equally important to all. The meeting being called to order, Governor Parry was chosen Chairman, and Rev. P. S. Ten Broeck, Secretary. The throne of grace was then addressed by Rev. Mr. Wiley; after which, the Rev. Mr. Wilbur, agent of the American Sunday School Union, gave an exposition of its plan, and of the benefits to be derived from a connection with it. A resolution was then passed, that it is expedient to form a State Sabbath School Union, auxiliary to the American Sunday School Union. A Constitution was provisionally adopted, until the Annual Meeting of the Society.—Ch. Mirror.

SAILORS' FRIEND.

PITY THE POOR SEAMAN.

O think on the mariner tossed on the billow!
Afar from the home of his childhood and youth—
No mother to watch o'er his sleep-broken pillow,
No father to counsel, no sister to soothe—

Alone 'mid the wastes of the desolate ocean,
His prison-house floats at the sport of the wind;
Leaving all that his bosom regards with devotion,
Society, kindred, and country behind.

Ah! little know ye! who are peacefully sleeping
On home's downy pillow, unawaken'd and warm:
The woes of the seaman by dreary watch keeping,
Amid all the horrors of midnight and storm.

Oh! say, shall the wretch thus to banishment driven,
From all that entwines round the bosom below,
Be sternly shut out from communion with Heaven,
And end his sad life in visions of woe?

Four, pour on his pathway of tempest and gloom,
The radiant light of the Gospel of peace;
And Bethlehem's star shall his passage illumine,
To the Haven where darkness and tempest shall cease.

N. Y. Observer.

REVIVALS AT SEA.

We have been favored with a copy of a letter from a mercantile gentleman of eminent piety, dated near Calcutta, July 2, from which we make the following extract. "The signs of the times," clearly indicate that a moral revolution is about to be effected among seamen. A few years ago any project to evangelize seamen would have been treated as the chimera of enthusiasm, and a pious seaman regarded as a rare phenomenon in the religious world. Now pious seamen are to be found in every port, and every month serves to develop new triumphs of the cross on the ocean. The results of the efforts that have been made form their highest eulogy; one fact like the following is enough to put to flight the cavils of skepticism on this subject, and for ever to silence opposition.—Mariner's Magazine.

"Soon after we sailed, I found we had a very profane crew. Such horrible depravity as was exhibited during the several first days, I never before witnessed. My feelings were much excited, and I determined on seizing an opportunity of speaking to the crew in a body, and distributing some religious tracts, and other publications. While looking out for such an opportunity I found a convenient agent in promoting my purposes, in a member of the crew, who, I ascertained, was a sensible and devout Christian. Our designs were soon providentially carried into execution, and wonderful to tell, were received with great seriousness. Having obtained the consent of the captain, I continued to press the subject upon their attention at every opportunity. A great change in the manners of the crew was very discernible, and your heart will burn with gratitude to the Father of all mercies, when I tell you every individual of the crew is become either a subject of conviction or hope! A more affecting or pleasing scene I think I never witnessed. No other subject, except the greatest of all subjects, is spoken of on board. Some are singing praises, while others are anxiously inquiring the way of salvation. The captain, one of the mates, the cook, and the boy, are among those who are rejoicing in hope. I have not time, by the opportunity offered, to enter into details. We have been favored during the passage with good weather."

THE SAILOR BOYS' PRAYER.

July 27, 1821.

"We are now at sea, with a good wholesome breeze, going at the rate of 6 knots per hour: the sun is near setting, and the evening is drawing on apace. May the great Father of the universe protect us through the dark watches of the night, direct our frail bark through the watery waste, and guide us to our destined port, that we may live to repent of our sins of old, and strive in future to live to thy glory. May the words which I read stir up my soul to repentance—let me no longer sin against thee—make me a true knowledge of godliness, that I may serve thee; and protect me from the temptations of Satan—let me tell no more lies, O Father, nor commit any action that is sinful in thy sight; hear these my prayers, O Father of mercies, and whatever else thou shalt see needful for us, do thou in mercy grant it for the sake of Him who died to save us from everlasting punishment, thy Son, Saviour and Redeemer. Amen."—Jb.

From England.—Since our last we have received an interesting letter from the Rev. G. C. Smith, the leading friend of seamen in England, together with a package of publications relating to the subject of seamen. Among other useful tracts, we have received one entitled "The Speaking Trumpet," addressed to the inhabitants of the inland towns, designed to awaken a more general interest in behalf of seamen. We are not without hopes that this strong appeal to Christians in the interior, from the pen of Mr. Smith, will be republished in this country. Mr. S. was making arrangements to visit several of the most important inland towns personally, with a view of promoting the interest of the cause, to which he has so long and successfully devoted himself.—Jb.

British Sailor's Magazine.—Several gentlemen of wealth, in England, subscribe annually for a number of copies of this Magazine to distribute among seamen and others in their respective neighborhoods. It is known that this species of liberality has been attended with the happiest consequences.—Jb.

The two Sailors.—A pious lady, during a short walk last summer, near the sea shore, in the vicinity of one of our villages, had her attention arrested by two sailors who sat upon the ground by a fence. One of them appeared very desirous to show his companion the freedom and suitability of the promises and invitations of the gospel to poor sinners. The lady perceiving a Bible in his hands, listened with earnest attention, and found he was reading a chapter in the Acts of the Apostles. At length he came to the encouraging verse, "Whoever shall call upon the name of the Lord, shall be saved." "There, Jack," said he, "what think you of that? Whosoever! Dost take notice of that? Whosoever shall call upon the name of the Lord shall be saved." After this, he came to the account of the three thousand who were converted at one time. "There, Jack," said he, "three thousand that they know of; doubtless as much as to say, that many might have been converted, had they did not know." Such is the sweet benevolence of a sailor's heart, especially when redeeming love in the objective principle.

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."

ZION'S HERALD.

WEDNESDAY, JANUARY 25, 1826.

AUGUSTA COLLEGE.

This institution was commenced four or five years since, under the patronage of the Ohio and Kentucky Conferences of the Methodist Episcopal Church, and is intended to be under their general control. It is situated on the Ohio river, 18 miles below Maysville and 45 above Cincinnati, in the beautiful and very healthy village of Augusta. The college building is a fine brick edifice, 76 feet in front, 40 feet deep, and two stories and a half high; it is now completely finished, and the institution is out of debt in every respect.—The county has endowed it with an active fund of ten thousand dollars, the interest of which is appropriated to the support of a professor of languages. Six thousand acres of land have also been granted it by the state, the avails of which will in a short time support another professor. Two professors have been appointed, Rev. Joseph Tomlinson, professor of Mathematics, and Rev. John P. Durbin, professor of Languages. Mr. Tomlinson is now in the college, and Mr. Durbin is appointed to raise collections for the college, during this session, which will end on the 10th day of August, 1826; during which time a gentleman of known literary attainments is provided to fill up his lack of service as assistant to Mr. Tomlinson. There are now 25 classical students, and increasing weekly; there are 50 in the English department, which are taught by Mr. Ingram, with great satisfaction. Boarding can be had on the following terms, in good families: Boarding alone, one dollar per week; boarding, lodging and washing, one dollar and twenty-five cents; boarding, lodging, washing, room for study, morning and evening fires and candles, all for one dollar and fifty cents. Tuition twelve dollars per annum. The by-laws provide that the morals of the students shall be particularly attended to.

The College is in want of a Library, and any donations for this object will be thankfully received and faithfully applied by the Trustees.

The letter from which we have been permitted to extract most of the foregoing facts, also communicates the very agreeable intelligence, that three of the students in the classical department have made a public profession of religion. Some of the scholars have joined the Bible Society, and some assist in the Sabbath School. Several have drank in the missionary spirit, and think it no hardship to walk several miles, to instruct the children of some poor man, who removed to this country when it was a wilderness, and whose children could not, of course, enjoy the advantages of common schools.

We have been more particular in the above description, inasmuch as we know that some of our readers are on the watch for opportunities to "do good." Here, then, is an institution, which deserves, and we trust will receive, a share of their attention. Let this infant seminary be nursed and fostered, until it arrives to a state of healthy and vigorous manhood—let all the Methodist Conferences follow the noble example now before them, and the reproach that has too long rested on us as a denomination, will soon be wiped away for ever.

An account of the Maine Wesleyan Seminary will appear in our next.

AMERICAN JOURNAL OF EDUCATION.

A few weeks since we announced the proposals of Thomas B. Wait and Son, of this city, to publish a monthly periodical, devoted to the interests of education generally, and particularly to early and elementary education. The proposition was a novel one, and though convinced of the utility and necessity of such a work, we confess we had our doubts as to its practicability, and the final success of the philanthropic publishers. These doubts, however, have been entirely dispelled, by a perusal of the first number of the Journal, which has just made its appearance. It takes up the subject of education, commencing with an "account of the system of infant schools," and traces it through all its bearings up to the highest branches of learning—pointing out many sad defects in the present system of education, and noticing and suggesting many important improvements. The whole is interspersed with anecdotes, reviews, observations and documents, which render the work an invaluable treasure to every lover of his country, and well worthy to the rising and future generations.

We have not room to-day to give a more particular notice of this important work. But we will say, that it is printed in Mr. Wait's best style, contains 64 pages octavo, and is to be issued monthly, at four dollars per annum—that it ought to be in the possession of every parent who can purchase it—at least every village library, and every school district throughout the country should possess a copy.

We do hope that our friends who feel interested in promoting the best interests of the human race, will lend their aid in this noble undertaking, so far, at least, as to transmit their names to the publishers, who will furnish them with the first number for perusal, after which, if they do not choose to patronize the work, they can return it to the publishers, with no other expense than that of postage.

"The Religious Messenger of the Philadelphia Conference."—The publication of a weekly paper, under the above title, has been commenced by Mr. John Clark, for the Philadelphia Conference of the Methodist Episcopal Church. It is neatly printed, on a sheet of the royal size, and gives promise of becoming a useful auxiliary in the cause of virtue and religion. From the Editor's modest, but eloquent introductory address, we extract the following sentiments; and so long as he is guided by them, we shall most cordially wish him "God speed."

"We are desirous, so far as lays in our power, to advance the interests of the Redeemer's kingdom, and the present and eternal welfare of mankind. And though we may not, in our labors, occupy so prominent a place in this great work as some others, yet we hope to move along in concurrence with them; and if we cannot excel, we shall be glad to imitate their example, and be grateful to the great Head of the church, if he deign in any degree, to acknowledge and bless our feeble endeavors."

"That the Religious Messenger will be Methodist, may be anticipated by our readers. But a dignified respect, such as is inseparable from the true spirit of Christianity, shall always be observed towards other denominations; nor shall we allow that rancor and illiberality, which is the blot of too many who profess the Christian name, ever to disgrace our columns. The common feelings which Christians entertain and reciprocate, will constitute the bond which will unite us to all who engage in evangelizing our race, and in sustaining the doctrines of the cross of Christ. But while the Religious Messenger will be engaged in disseminating and advocating truth, it will be also employed in destroying error—not indeed by angry controversy, but by the presentation and exhibition of that which requires no metaphysics to explain or sophistry to defend—the word of God."

We observe with much pleasure that the "Religious Messenger" has commenced republishing the "Essays on Holiness," which appear in this paper. We are not in the habit of flattering our correspondents; but we must say, that we think the author of the "Essays" has done much to advance the interests of "true holiness;" and although the work has already occupied more space in our columns than was originally intended, we shall be heartily sorry to see that number of it, to which is prefixed the word "concluded."

A very neat and well conducted newspaper has recently been commenced in Dover, N. H. by Mr. James Dickman, entitled "Dover Gazette and Stratford Advertiser." It contains a "moral and religious" department, to which a popular preacher in the Methodist connexion is a contributor, under the signature of "S. S."

"Of such is the kingdom of Heaven."

The decease of the child of Mr. Thomas Potten was erroneously published in our last. His name was William Francis Patten; and he was two years and two months old. Young as he was, there were some circumstances attending his last moments deserving of notice. The disease of which he died was the croup. In the extremity of his distress the little sufferer applied to each member of the family for relief. When all failed, and the last sands of life were falling, he raised his little hands and eyes towards heaven, in the most supplicating attitude, as if it were his last resort. A heavenly calm ensued; a peculiar glory rested on his countenance; he appeared for a few moments to be conversing with celestial beings; and finally exclaimed to those around him, as he pointed to the sky, "see, see"—and breathed his happy spirit into the arms of his Redeemer.

REVIVALS.

Sutton Circuit, in New Hampshire, we rejoice to learn, has been blest with a gracious revival of God's work. A letter from the Rev. E. W. Stickney, dated the 14th inst. says—"The Lord is indulging us with repeated tokens of mercy, in the conviction and conversion of those who have been long treading the broad road, that leads to hopeless ruin, in reclaiming those who have wandered from the fold, in causing his people to see the need of laboring for full redemption in the blood of Christ, and in enlarging the borders of Zion in this part of his vineyard. There has been a gradual revival on this circuit, for about a year past; and although our numbers were small, the Lord has regarded us in much mercy, and has made frequent additions to our little flock; and there are now good prospects in different parts of the circuit. That these prospects may be more than realized, is the prayer of one who feels himself insufficient for these things."

LANCASTER CIRCUIT, N. H.

This Circuit, on which brothers Brown and Gardner are laboring the present year, has shared richly in the gracious influences of the Holy Spirit. Brother R. B. Gardner, in a letter to the Editor dated the 16th inst. observes—"I am happy to state that the work of the Lord is still going forward in this section of the country. Since I came to this part of the Circuit, sixty persons have joined our society, who appear to be much engaged. The old members also are generally in the spirit of the work. I understand that thirty-six have joined society on brother Brown's part of the Circuit, [making an addition of ninety-six members since conference]—May the Lord continue to prosper Zion, by enlarging her borders, and sanctifying her members."

WINCHESTER CIRCUIT, N. H.

TO THE EDITOR OF ZION'S HERALD.

Dear Brother,—Through the rich mercy of God, I am blest with the opportunity of communicating to you, the pleasing intelligence of what God is doing for us on Winchester Circuit. When we first entered upon our labors on this Circuit, there appeared to be some prospect of a revival. Two or three individuals had experienced justification, while others were inquiring what they "must do to be saved." With this encouraging prospect, our expectations were raised to look for a general work throughout the Circuit. In this we have not been disappointed. Previous to our Camp-meeting in Westmoreland, in September last, about fifteen professed to have experienced justification. Numbers, deeply awakened, came to the Camp-meeting with the hope of obtaining pardoning mercy, which they found, to the joy of their souls.

Our Camp-meeting was rendered a great blessing. Many of our brethren of different denominations, went from the meeting, quickened with new determination to serve God. Others thirsting after full redemption in the blood of the Lamb. While some who had built their hopes upon universal restoration, were so shaken as to renounce this doctrine, and embrace the more scriptural one of "repentance toward God, and faith in Jesus Christ."

Among the places, which have shared in this revival, are Winchester, south part of Chesterfield, Westbury part of Swanzey, Gilesum, and Rindge. Almost every appointment has been blessed either with awakening or converting grace. The work is still progressing, and we are earnestly praying for a more glorious display of divine grace. Already, we trust, one hundred and twenty precious souls have been brought from darkness to light. Of this number, seventy-five have united with the Methodist Episcopal Church.

While God has been carrying on his work in bringing sinners to the knowledge of the truth, the glorious work of sanctification has been carried on among the brethren. Numbers, in different places, can now testify by happy experience, that "the blood of Jesus Christ cleanseth from all sin. This blessed doctrine is now received with great joy by many who are thirsting for full redemption. Those who have experienced this salvation now live by faith, in Jesus Christ, rejoicing in the hope of the glory of God. May the great Head of the church carry on his work until the earth is full of his glory."

Your sincere friend and brother in Christ,
GEO. W. FAIRBANKS.

Winchester, N. H. Jan. 11, 1826.

NEW HAVEN, CONN.

Extract of a letter from the Rev. Heman Bangs, to the Editor of the Methodist Magazine, dated Dec. 7, 1825.

"You will rejoice to hear that God is carrying on his work in this place. It has been gradually going forward ever since the Camp-meeting at Connecticut, and 34 have been admitted into the church. I took them under my own immediate care, meeting them constantly in class, that I might have the better opportunity of nursing them, and instructing them in the things of God. They appear to be doing well."

"Of late the work seems to revive anew, and is becoming more general. Last Thursday evening, several of the young disciples met together for prayer, and a number were present with them, who appeared under deep awakenings. About 9 o'clock, they sat for me; and in company with some others, I repaired to the place; and we united in prayer for those penitent sinners, and in about one hour, six were enabled to rejoice in God their Saviour. Since that, several more have been 'translated from darkness to light' On Sabbath evening, seven were admitted into society."

"Last Monday evening was the best of all. Ever since Camp-meeting, I have had a prayer-meeting at my house on Monday evenings, particularly for the young people; and much good, I trust, has resulted from it. At this time the house was crowded, and from the presence of God was felt. The young converts spoke with great freedom, giving a clear and satisfactory account of their awakening and conversion. Several who were present, were under serious impressions, while others, heretofore unconcerned, were awakened to a sense of their lost estate; and the old professors were renewed, and suggested for holiness. There was no extravagance, but the Holy Spirit seemed to descend like the gentle shower upon the mown grass, and every heart apparently melted down before the fire of God's love."

"Though I greatly rejoice, it is with trembling—not only from a sense of my own nothingness, but also for the welfare of those who are now commencing their spiritual pilgrimage. May God ever have us in his holy keeping!"

Extract of a letter, dated January 7, 1826, from a clergyman in Newbury, Vt. to Professor Hall, of this city.

"The Lord is doing great things for this people, whereof I am glad. In the judgment of clarity, eleven or twelve are born into the kingdom of God, and made heirs of eternal life; and eight or more are under serious conviction for sin and concerned for the salvation of their souls, and generally there is good attention to the preached word."—Con. Observer.

FOR ZION'S HERALD.

WATCH NIGHT AT MALDEN CENTRE.

According to appointment, a meeting was held on the 31st December, 1825, at this place. It commenced at half past 9, and closed a few minutes past 12 o'clock. It was solemn, interesting and profitable.—The assembly consisted of the Congregationalists, Baptists and Methodists, who gave their best attention, and seemed to feel as if they were interested in the awful truths which were delivered. After praise and prayer, an appropriate discourse was delivered by our preacher, brother Mash, from Rev. x. 5, 6. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

Another hymn of praise was then sung, and prayer offered by Rev. Mr. Green. Then followed a warm address and prayer by Rev. Mr. Colburn. After some other exercises the preacher requested the people to kneel a few moments in silence, which was cheerfully complied with by most of the congregation. A few minutes was spent in silent solemn meditation, the people then rose, praised God and retired. We feel encouraged to hope for a visitation from the Holy Spirit, as we have already had some tokens of it. Under the sermon delivered by our preacher, a young man was convicted of sin, righteousness and judgment to come. After he returned home he spoke solemnly of the meeting—applied to the Bible, the grand Christian directory—wept in the congregation on the Sabbath, and knelt among the people. We have since conversed with him—he has met in class, and is now happy in believing! Is not this a brand plucked from the fire? We trust that the work was the Lord's, and to Him be all the praise. We are praying for greater things than these! He us by your prayers. Much more good was done we think, which you may hear of by and by. The foundation of a place of worship has been laid, and the house will be ready for worship about the 1st of March. May it be a temple in which the Lord shall delight to dwell. We are a poor people, but God has raised and is still raising many friends to assist us in erecting a temple to His name. Yours &c. W. B.

The sum of five hundred and sixty-four dollars was taken up at the Old South Church, on Wednesday evening last, after a sermon by the Rev. Mr. Wayland, before the Howard Benevolent Society.

Mrs. Richardson, an aged member of Christ Church, Boston, recently deceased, bequeathed to that parish an estate estimated at 8000 dollars.

The receipts of the American Bible Society during December were \$2263 20. Bibles and Testaments issued during the same period, to the amount of \$1741.

FRANKLIN TYPOGRAPHICAL SOCIETY.

This Association was instituted in February 1824, by the Journeymen Printers of this city and vicinity; principally for the laudable purpose of encouraging industry, sober habits, and fidelity; and "relieving its members" when "distressed by sickness." The subscriptions and initiation fees constitute a fund for this purpose.

The Annual Celebration was held on Tuesday evening, last week, at Concert Hall—where were present the Mayor of the city and a number of Master Printers, as invited guests. We were much gratified to find that the exercises were of a religious character; and that they were conducted with the strictest propriety and solemnity. We cordially wish our junior brethren of the craft, success in their benevolent design. The following was the order of exercises:—

I. Music by the band.—II. HYMN.

"O come, loud anthems let us sing,
Loud thanks to our Almighty King." &c.

III. PRAYER by the Rev. Mr. Young, who is soon of the Senior Editor of the "Palladium."

IV. HYMN.

"Glorious be to God on high!
God, whose glory fills the sky." &c.

V. Address, by Mr. Jefferson Clark, a member of the Society. He gave a sketch of the history of the Art of Printing; glanced at the numerous and important benefits which it bestowed upon the world; made honorable mention of Franklin, Thomas, and other distinguished Printers; and described the design and advantages of the society he addressed. It was a respectable performance; was received with applause, and gave promise of the speaker's future usefulness.—Rec. and Tel.

Boston Travel Society.—At a meeting of this Society, on Tuesday evening last, it was voted to petition for an act of incorporation. The particular reason of this determination now is, that a bequest of \$500 is contemplated to be made to the Society, which cannot be done legally, unless it is incorporated.—Jb.

The premium for the "Worcester Prize Essay on Temperance," is again awarded to the Rev. Cyrus Yale, of New Hartford, Conn. It is rather a curious coincidence, that the very measure which he urges with the greatest earnestness as a means of suppressing this vice, viz. the employment of a permanent Agent, whose office it shall be to investigate facts on the subject, derive measures, see that existing laws are enforced, and the like, was proposed at a late meeting in this city, called for the purpose, and unanimously voted to be important. We hope in a few weeks to be able to state, that such an Agent is actually appointed, and that the means are furnished for his support.—Jb.

Among the books put on board the brig Vire, for the Colony in Africa, were 30 Bibles and 40 Testaments, presented by the American Bible Society. It is expected that Mr. Force, soon after his arrival, will commence the publication of a small newspaper.—Jb.

Missionary Liberality.—By a statement made in the reply of Dr. Marshall, to the Abbe J. A. Dubois, as quoted by the reviewers of Dr. M. The Christian world is apprized of the astonishing fact, that the Baptist Missionaries at Serampore, have, since the commencement of their pious and apostolic career, say within twenty-four years, "devoted from the product of their united labor," more than seven hundred thousand dollars, "in various ways to improve the state of the word of God to India.—Family Visitor.

"The dread of something after death."

When the Angel of Death hovers over the bed of sickness, the conspicuous visitings of conscience come upon the soul of the guilty, and bring with them the horrors of remorse, late repentance, and the desire of restitution. It is one of the most consoling articles of the Christian faith, that such repentance is followed with hope of forgiveness, peace of mind, and quiet resignation. A fact, just related to us, may be useful to record, as an admonitory lesson, to all who may fall into the like temptation. In the course of the forenoon of yesterday, a person called at the office of Messrs. Beers and Bunnell, and handed to Mr. Beers the sum of twenty dollars, stating that it was from a young man, who, in changing money for his master, received that sum above what he should have received, at Beers and Bunnell's office, and without saying any thing of it to his master, appropriated it to his own use. The person who handed in the money, declared giving the name of the conscience-struck young man, but observed that he was lying on a bed of sickness, probably of death, and that he could not rest in view of the hereafter, till the money had been returned as evidence of his bitter contrition.—N. Y. Statesman.

LITERARY AND SCIENTIFIC.

Proposals have been issued for publishing a weekly scientific journal in this city, to be entitled *The Chemist*, from the London edition, to be conducted by John C. Cutting, author of a Practical Introduction to Chemistry.

Scientific Library.—Several gentlemen of this city, who are always amongst the foremost to promote the public welfare, have associated to establish a Scientific Library, for the diffusion of science as well as letters amongst the reading community.

Prize Poetry.—Mr. Smith, the manager of the HUBARD GALLERY, has offered a very handsome premium of fifty dollars, for the best poetical description of that interesting exhibition. The poem to contain not less than 100 lines, and to be transmitted to the manager previous to the 11th of February.

Andover Theological Seminary.—From a catalogue of this Institution for December 1825, it appears that the whole number of students is 119, viz. Resident Licentiates 3, Seniors 33, Middle Class 41, Juniors 42. Of those in the Classes, 23 are graduates of Yale College, 17 of Dartmouth, 15 of Middlebury, 12 of Amherst, 11 of Hamilton, 8 of Harvard, 7 of Bowdoin, 7 of Brown University, 6 of Williams College, 4 of Union, 1 of Vermont University, 1 of Ohio University, 1 of Upsala University (Sweden), and 3 have not received a collegiate education.—Of the same individuals, 40 belong to Massachusetts, 21 to Connecticut, 20 to Vermont, 12 to New York, 11 to New Hampshire, 8 to Maine, 1 to Pennsylvania, 1 to Ohio, 1 to the District of Columbia, and 1 to Sweden.

SCIENCE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

NEW HAVEN, CONN.

of a letter from the Rev. Heman Bangs, to the
of the Methodist Magazine, dated Decem-
1825.

will rejoice to hear that God is carrying
in this place. It has been gradually going
and ever since the Camp-meeting at Compo. Sev-
have been awakened, and truly converted to
and 34 have been admitted into the church. I
them under my own immediate care, meeting
constantly in class, that I might have the better
unity of nursing them, and instructing them in
ings of God. They appear to be doing well.
late the work seems to revive anew, and is be-
more general. Last Thursday evening, sev-
the young disciples met together for prayer,
deep awakenings. About 9 o'clock, they sent
; and in company with some others, I repaired
place; and we united in prayer for those peni-
tents, and in about one hour, six were enabled
to be in God their Saviour. Since that, several
have been translated from darkness to light.
 Sabbath evening, seven were admitted into the
Church.

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people; and much good, I trust, has resulted
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and satisfactory account of their awakening and conversion.
The work seems to be going on, and we are
glad to see it.

Though I greatly rejoice, it is with trembling
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the welfare of those who are now commencing
spiritual pilgrimage. May God ever have us in
his loving care!

extract of a letter, dated January 7, 1826, from a
young man in Newbury, Vt. to Professor Hall, of this
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The Lord is doing great things for this people,
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ter some other exercises the preacher requested the
people to kneel a few moments in silence, which was
carefully complied with by most of the congregation.
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and people then rose, praised God and retired. We
were encouraged to hope for a visitation from the Holy
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der the sermon delivered by our preacher, a young
man was convicted of sin, righteousness and judg-
ment to come. After he returned home he spoke sol-
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tant benefits which it bestowed upon the world; made
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tinguished Printers; and described the design and ad-
vantages of the society he addressed. It was a respecta-
ble performance; was received with applause, and
was promise of the speaker's future usefulness.—*Re-
d. Tel.*

Boston Tract Society.—At a meeting of this Society,
on Tuesday evening last, it was voted to petition for
an act of incorporation. The particular reason of this
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templated to be made to the Society, which cannot be
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mencement of their apostolic career, say
within twenty-four years, "devoted from the product
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sand dollars, "in attempting in various ways to im-
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noon of yesterday, a person called at the office of
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the sum of twenty dollars, and requested that he should
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at Beers and Bunnell's office, and without saying any
thing of it to his master, appropriated it to his own use.
The person who handed in the money, declined giving
the name of the conscience-stricken young man, but
observed that he was lying on a bed of sickness, proba-
bly of death, and that he could not rest in view of the
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dence of his bitter contrition.—*N. Y. Statesman.*

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tain not less than 100 lines, and to be transmitted to
the manager previous to the 11th of February.

Andover Theological Seminary.—From a catalogue
of this institution for December 1825, it appears that
the whole number of students is 119, viz. Resident
Licentiate 3, Senior 33, Middle Class 41, Juniors
42. Of those in the Classes, 23 are graduates of Yale
College, 17 of Dartmouth, 15 of Middlebury, 12 of
Amherst, 11 of Hamilton, 8 of Harvard, 7 of Bowdoin,
7 of Brown University, 6 of Williams College, 4 of
Union, 1 of Vermont University, 1 of Ohio University,
1 of Upsala University (Sweden), and 3 have not re-
ceived a collegiate education.—Of the same individ-
uals, 40 belong to Massachusetts, 21 to Connecticut,
20 to Vermont, 12 to New York, 11 to New Hamp-
shire, 8 to Maine, 1 to Pennsylvania, 1 to Ohio, 1 to
the District of Columbia, and 1 to Sweden.

History of the United States.—At a meeting of the
American Academy of Languages and Belles Lettres
in the city of New York in 1820, a resolution was
passed offering a premium of four hundred dollars and
a gold medal to the American who should within two
years produce the best written history of the United
States, and which, with such history, should contain a
suitable exposition of the situation, character and in-
terests absolute and relative, of the American Repub-
lic; calculated for a class-book in Academies and
schools.

Four books were offered by different authors, and
the premium for the best History was awarded to the
Hon. Salmon Hale, of Keene, N. H.

American Literature.—During the last three
months, two hundred and thirty three volumes have
been issued from the American press, independent of the
periodical publications. Of this number, one hundred
and thirty seven are original, and ninety six have been
re-printed from foreign editions of the same works.

American Academy of Fine Arts.—At an election,
held yesterday, the following gentlemen were elected:
John Trumbull, president; Gulian C. Ver-
planck, Jr., president; Jeremiah Van Rensselaer,
Samuel L. Waldo, William Gracie, Henry F. Rogers,
Zachary Weeks, Isaac W. Cole, Asher B. Durand, John
B. Murry, Archibald Roeb, Benjamin W. Rogers,
Samuel F. B. Morse.—*New York paper.*

In 5 years, the young men who compose the New
York Mercantile Library Association, by dint of the
most commendable perseverance and exertions, have
collected a library of twenty-two hundred volumes of
well selected books.

North Carolina.—The General Assembly of this
State adjourned on the 10th inst. after a session of six
weeks. Thirty-six public acts were passed during
the session, the most important of which is that pro-
viding a fund for establishing common schools through-
out the State.

Fire Engines.—On Friday afternoon, an interest-
ing trial took place on the Common, in Boston, with
the Fire Engines lately received from New York and
Philadelphia, together with one of the city Engines,
called the Torrent. They were started at 3 o'clock
precisely, for their stations on the Common; the
Torrent from Fort Hill, the New York from Tremont
street, and the Philadelphia from Tremont
street. The New York was stationed at the Frog
pond, the Torrent at an intermediate point, and the
Philadelphia in the Mall, under Park street Church,
a whole distance about 374 feet. At 45 minutes
past 3 o'clock, the water from the Philadelphia was
pumped upon Park street Church steeple.—The ex-
treme height of the steeple is about 220 feet, which
the water from the Philadelphia, by means of her hose,
reached in the belly, was able just to reach—the
water was, therefore, carried 1094 feet. The utility
of the hose system, compared with the manning of
ladders and handing buckets, was thus handsomely il-
lustrated.—*Ev. Gaz.*

CONGRESS.

Monday, Jan. 9.—In the Senate, a very important
and interesting report was made by Mr. Lloyd, of
Mass. Chairman of the Committee on Commerce,
concerning the abolition of the discriminating duties
on tonnage and import, accompanied by a bill for that
purpose. Mr. Johnston, of Lou. brought in a bill
about the surveys, plans, and estimates, for ascertain-
ing the practicability of the Florida Canal.

In the House of Representatives, resolutions were
agreed to, instructing the Committee on Commerce
to inquire into the expediency of building a vessel to
ply between and supply the light-houses on the coast
of Florida—on the subject of more general, and per-
manent, and less expensive publication of the laws of
the United States, and the reports of the decision of
the Supreme Court—relative to the building of a cus-
tom-house in Newport, Rhode Island.

Tuesday, Jan. 10.—In the Senate, the bill for the
survey of the country in Florida, for the proposed canal
and ship channel across the Peninsula, was referred
to the consideration of the Committee on roads and
canals.

In the House of Representatives, the discussion on
the Judiciary Bill was resumed. Several resolutions
were adopted, among which was one offered by Mr.
Edwards, (N. C.) on the subject of equalizing the
compensation to Deputy Postmasters.

Wednesday, Jan. 11.—In the Senate, the bill to an-
null the act of Legislative Council of the Territory of
Florida, respecting wrecks, was ordered to be engrossed
for its third reading.

The bill from the House of Representatives, to au-
thorize the Legislature of Ohio to sell certain land,
heretofore appropriated to the use of Schools, under
certain conditions; and was laid on the table.

Thursday, Jan. 12.—In the Senate, the bill to prevent
desertion in the army, &c. was under considerable dis-
cussion, ordered to the last reading.

Friday, Jan. 13.—The Senate did not sit.

In the House of Representatives, the topics of busi-
ness were, a bill, to divide S. C. District into two di-
visions—a resolution relative to the Newspapers, in
which the laws are published—the expediency of a
corporation tax in Georgetown, by the support of the
poor—to provide for the payment by the U. S. of
costs, brought by the U. S. in which judgment is re-
quired for the defendants.

The Judiciary Bill was discussed in Committee.
Other business—the annual appropriation bill for
military and naval service, two bills from the District
of Columbia—a resolution of inquiry in relation to the
Cadets at West Point—a resolution directing a por-
trait of Washington to be procured and placed in the
hall, opposite to that of Gen. Lafayette, was laid on
the table.

Monday, Jan. 16.—The Committee on naval affairs
made an unfavorable report upon the letter of Com.
Porter, "requesting an investigation of charges, con-
tained in communications from Thomas Randall and
John Mountain."—The engrossed bill "to prevent
desertions in the army and for other purposes," was
read a third time, passed, and sent to the House for
concurrence.

In the House of Representatives two important bills
were introduced; one especially for increasing the
Corps of Engineers, and for organizing the Topog-
raphical Engineers.

The other bill was introduced by Mr. Baylies, of
Mass. from a Select Committee in the President's
message, authorizing the establishment of a military
post or posts at the mouth of Columbia river, and pro-
viding for the exploration of its coasts and waters. By
the provisions of the bill, the President is authorized
to establish these posts on the coast of the Pacific
ocean, wherever he shall think proper, which may be
garrisoned by a corps not exceeding 500 men, under
an officer not inferior to a Colonel in rank; and fur-
ther, to employ any Naval officer in service, not inferior
to a Master Commandant, and such artists, naturalists,
and other scientific men as he may see fit, to ex-
amine, explore and survey the said territory, its coasts
and waters; to provide instruments and other appar-
atus for the purpose; and to order any sloop of war,
and any smaller vessel deemed necessary for such
service.

Tuesday, Jan. 17.—In the Senate, the Vice Presi-
dent communicated a letter from the Postmaster Gen-
eral, accompanied by a statement of the unproductive
Post routes for the last year. Mr. Mills from the
Committee on the Judiciary, made a report, accom-
panied by a bill "for the relief of Eleazer Oliver,
and others, Directors of an association called the New
England Mississippi Land Company," which was
read, and passed to a second reading.

In the House, Mr. Webster, from the Committee
on the Judiciary, reported, without amendment, a bill
from the Senate, "to annul an act concerning wreck-
ers and wrecked property," passed by the Governor
and Legislative Council of the Territory of Florida.

A bill from the Senate, "to prevent desertions from
the army, and for other purposes," was read twice,
and referred to the Committee on Military Affairs.

Considerable debate took place on the Judiciary
Bill, when a motion prevailed for the Committee to
rise.

MASSACHUSETTS LEGISLATURE.

IN SENATE.
On motion of Mr. Baylies, it was ordered that the Attorney
and Solicitor General be directed to communicate what mea-
sures have been taken to enforce the law passed February 10,
1823, respecting Lotteries; what prosecutions have been
taken; the result thereof; and whether there exists any legal
impediment to enforcing the statutes in reference to lotteries.
The Solicitor stated in reply, that he had had information
against twelve vendors of Lottery Tickets, for selling the same,
and against the publishers of the publications for selling
Lottery Tickets for sale; and that the trial of them would
probably take place at the ensuing term of the Supreme Court.

The Governor transmitted the Report of the Canal Com-
missioners, with the plans, estimates, and map of the State,
on which are delineated various routes which have been de-
vised from Boston to Connecticut river. One thousand copies
were ordered to be printed.

The Senate met as a Court of Impeachment, to try S.
Blagden, Esq. Public in Boston, and the same was ad-
journd to the 17th; but the impeached not being then ready
to proceed, on account of new articles of impeachment which
had been presented, it was again adjourned to the 31st.

A bill was reported, authorizing the erection of a new build-
ing for the State Prison, so as to confine each convict to a sepa-
rate cell, and imposing the penalty of confinement to hard la-
bor in the prison, on any one convicted of having conveyed
any improper implements or articles to the convicts.

A memorial was presented from the town of Sandwich, pray-
ing that the members of Congress from this Commonwealth
may be requested to use their endeavors to induce the General
Government to undertake the accomplishment of a Canal a-
cross Cape Cod, to unite the waters of Buzzards and Massa-
chusetts Bay.

A bill to confirm an act of the Legislature of Vermont "to
provide for improving the navigation in the valley of the Con-
necticut," was taken up, and assigned for further considera-
tion.

Several Bills passed to be engrossed: among them, the
Bankrupt Bill; an act additional Act; Second Salem Baptist So-
ciety Act; Felony additional Act; the State Prison additional
Act; an Act to incorporate the Boston Type and Stereotype
Foundry; a bill to incorporate the Trustees of the New
England Conference of the Methodist Episcopal Church.

IN THE HOUSE.

Mr. Sedgwick made a report accompanied by bills to estab-
lish the Massachusetts Seminary of Practical Arts and Sci-
ences, and for the encouragement of Practical Arts and Sci-
ences; to afford instruction in these arts in persons unable to ob-
tain a collegiate education. Laid on the table and ordered to be
printed.

Joseph Grafton and others petitioned to be incorporated as
the (Baptist) Theological Seminary at Newbury.

The Rev. Orville Dewey, of New Bedford, was chosen by
the House of Representatives to preach the Election Sermon
in May next.

The petition of Patrick T. Jackson and others, praying in-
corporation for a company for the promotion of the manufac-
turing and mechanic arts, was referred to the committee on
commerce and manufactures.

A proposition is before the Legislature for supplying every
town in the state with a set of the volumes of the History of
Massachusetts from the first settlement of the country.

SENTENCE OF DEATH.

Pronounced by Chief Justice Parker, on John Hal-
loran, who was convicted of the murder of Jonathan
Houghton, as published in our last. "This affecting
warning, this touching address, should be extensively
published and widely circulated; with the hope that
it may serve as a barrier to the progress of many who
are on the verge of ruin; as an effective caution
against the abuse of human reason and the thought-
less devastation of human hopes and temporal happi-
ness."

Prisoner!—It is with more than common feelings
of regret and compassion, that we approach the last
act of duty imposed upon us by the law, that of award-
ing sentence for the heinous and aggravated crime
you have committed.

We have learned in the course of your trial that
you are a stranger among us, and that during your
residence here, until the act for which you were
brought to the bar of justice, your conduct and charac-
ter have been praiseworthy.

Having come from a country whose superabundant
population, compared with the means it affords for
their support, has compelled many, like yourself, to
seek protection and employment here, it is most dis-
tressing to us to declare the judgment which must de-
stroy all your hopes of life and liberty in a country of
freedom and prosperity.

It has ever been the policy of the United States to
receive and protect strangers, on account of dis-
content with their condition at home, or the hope of
more sure reward for their industry, have come to our
shores for refuge, or to increase their means of happi-
ness.

They have been welcomed to the blessings of our
happy institutions, admitted to a fair competition with
our own citizens in their efforts of industry and enter-
prise, have enjoyed perfect security of liberty and
life, and of the fruits of their labor, and have been
postponed in the exercise of political rights until they
should have familiarized them to our regulations
and customs, and have rendered them capable of the
duties of free citizens. Nor is it denied that the ben-
efit of this public hospitality has been in a manner re-
ciprocated.

Many of your countrymen have been exemplary
for patient endurance of severe labor, for industry,
for peaceable, temperate, and orderly lives.

Under the particular guidance and advice of their
spiritual father and friend in this city in particular, it
is believed that no class of laborers, so numerous, have
been more regardful of the laws, or more generally
decent in their deportment; and those who have thus
conducted, find themselves blessed with prosperity,
able to maintain their families, and lay up little stocks
for future exigencies of sickness or age. But it is a
melancholy truth in regard to many, that the unre-
strained use of liquor, has exposed them to poverty
and all the evils of a profligate life, so that the wretch-
edness they find from has found no relief in the
country of their choice; for in no country can the habitual
drunkard be shielded from the ruin and disgrace which
await him.

Many of your countrymen, who have sought an
asylum here, have used the liberty they found here,
for their own destruction, wasting their hard earnings
in dissipation and vice, bringing on premature disease
and death, or have been saved from perishing only by
public charity.

Alas! what havoc has this fiend intemperance made
among those who bear the image of the Almighty, and
breathe his spirit!

Young men! who are not yet irretrievably gone
in this destructive vice, look at the picture it contin-
ually presents—disease, disgusting deformity of fea-
tures, degraded characters, expulsion from all decent
society, ignominious death—these are what you are
to suffer as the price of the most loathsome vice.

It was without doubt this fatal enemy to man's in-
nocence, which enticed you from your home on the
evening preceding the barbarous attack you made upon
poor Houghton—a man faithfully discharging his
perpetual duty of guarding the city in the hours of dark-
ness and sleep—a man who had never offended you in
the slightest manner, and whose person was wholly
unknown to you; and this unoffending being you stole
upon unawares, and by a giant's stroke, with an in-
strument used for the slaughter of beasts, you filled to
the ground, forcing with the violence of the blow, the
ribs through the tender organs of life.

Who but one made furious by that poison of the
soul, whose ravages have been described, could have
done a deed like this—without provocation, or even
the motive of revenge, propelled on by that general
malice which seeks for human blood, indifferent for
whose heart it flows. And shall it be said that this
self-created madness shall excuse, or even palliate the
acts which it causes? Shall the enraged and furious
drunkard kill and go free of punishment, because he
has destroyed his reason? God forbid! that so dan-
gerous an opinion should prevail—God forbid! that the
to the incentives to intemperance, already so power-
ful, should be added that of impunity of crime—God
forbid! that man should be allowed to make himself
a brute, that he may devour and destroy without
being called to account.

No! the law allows of no such absurdity as that one
crime shall excuse another, but holds every man ac-
countable for the right use of his reason, in resisting
the temptation to drink, as well as in avoiding such
acts as drunkenness provokes.

Your counsel in the faithful execution of their trust
towards you, did not deem it their duty to take so un-
tenable a ground of defence. They did assert, that if
a man of temperate habits, should by accident or mis-
fortune become intoxicated, in the absence of reason,
he produced, should commit a violence, the human-
ity of the law would excuse him. You have had the
benefit of this principle; but you are constrained to
say, that the jury were entirely justified in finding no
room, from the evidence to apply it. The long inter-
val of time from the period when it was suggested you
may have taken spirit, for relief from fatigue and cold,
to the time when Houghton was murdered, forbids the
belief that this partial intoxication if it existed, was
then in operation; so that the conclusion could not be
avoided either that you were in the possession of your
reason when the act was done, or if intoxicated, it was
a voluntary intoxication, acquired during the night.

The only other ground of defence urged by your
counsel, that you were provoked to this deed by an as-
sault from one of the watchmen, was wholly unsup-
ported by evidence. If you had been assaulted in the
manner supposed, the going home for an instrument of
death, and the fatal use of that instrument, in the
manner proved, would wholly remove this ground of
defence. We are entirely satisfied that the verdict of
the jury such as was required by their oaths, in
regard to both the points of the defence.

The course of the trial has been such as would
have been used towards any of our own citizens ac-
cused of a similar crime. Counsel of your own se-
lection have defended you as the case would allow,
and there is no ground that we can see for suspending
the judgment.

The humanity of the law allows you some time,
though not a long one to prepare for death. It is a
solemn interval, and ought to be employed in exam-
ining your past life and recommending yourself to the
mercy of your offended God. Though probably bred
up under a form of religion different from ours, you
belong to the same family of Christians, and many of
the cardinal principles of your religion and ours agree.

You believe in God, the Maker of heaven and
earth, hater of sin and avenger of crimes—in a Sa-
viour, through whose mediation the most heinous sins
may be forgiven if repented of and forsaken.

To the mercy of that God and that Saviour we re-
commend you—and now that we have said to you all
that your situation requires, we proceed to pronounce
the sentence of the law.

That sentence is, that you be carried from the bar
to the prison from whence you were taken—from
thence, on the day to be appointed by the Executive
power of the State, to the place of execution, where
you are to be hanged by the neck until you are dead.
And may Almighty God, of his infinite grace and mer-
cy, have compassion on your soul.

GENERAL INTELLIGENCE.

New Hampshire.—Among the candidates for Gov-
ernor of New Hampshire at the ensuing election in
March, besides the present incumbent, are Gen.
Pierce of Hillsborough, and the Rev. John Brodhead,
of Newmarket. The latter, a highly respected cler-
gyman of the Methodist Episcopal Church, and at
present, a distinguished Senator in the Legislature of
that State.

Boston Foundry.—There are employed, at the Bos-
ton Type and Stereotype Foundry of T. H. Carter
and Co. in this city, one hundred and eighteen persons.
Those are thus divided—men 82, including 2 clerks;
girls, 25; boys, 11.

On the 8th ult. Daniel Connors, a man about 50
years of age, a native of Middletown, Monmouth
County, N. J. formed a resolution to starve himself.
He survived 14 days, and expired on the morning of
the 15th.

On Sunday the 8th inst. Mr. Flint, of Massachu-
setts, attempted to cross the Hudson river at Albany,
with a drove of 950 sheep, bound eastward, when the
ice gave way, and 600 of them drowned. The car-
casses of 390 have been recovered, and the rest floated
under the ice.

A diabolical attempt has been made to assassinate
the Rev. Mr. Clark, of Geneva. Mr. C. was called up
on the night of the 18th ult. between 12 and 1
o'clock, when, on opening the door, two pistols were
fired at him by some ruffians who stood upon the steps.
Fortunately, the shots did not take effect upon the
body of Mr. C. but lodged in the door. Some col-
lege students are supposed to have been the perpe-
trators of this outrage.—*N. Y. Com. Adv.*

Jews in Maryland.—The Legislature of Maryland
has at last done the Jews an act of justice, by remov-
ing the civil and political disabilities under which they
labored ever since the formation of the government of
that State. This is as it should be. Christianity re-
quires not the aid of bigotry or intolerance. Nay, she
inculcates the principles of mildness, gentleness, and
peace. It is a religion which appeals to the reason
and the heart of man; and if it can win its way with
no other weapons than the Bible and the olive branch,
its empire can never be extended by the stake, the
fagot, or the sword.—*N. Y. Spectator.*

Dreadful Shipwreck.—We regret to state, that dur-
ing the dreadful fog on Thursday, the 10th inst. Le
Curieux, Capt. Videll, was entirely lost, of Reneville,
and every soul perished. She had about 22 persons on
board, 15 of whom were passengers, and amongst these
was an English family of the name of Pousset, resi-
dents in Jersey, who had been a few months in France.
The family consisted of Mr. Pousset, his wife, three
daughters, and a female servant. The wife of Mr.
Auley, one of the jurats of Jersey, was also on board.

The fishing schooner Mary, of Harwich, (says the
Boston Daily Advertiser,) sailed from St. Annas, N. S.
Sept. 8th, in company with several other fishing ves-
sels, bound home, and has not been heard from since.
A gale blew on the 10th, in which it is supposed she
was lost. She had on board ten young men and a boy,
three of whom belonged to Chatham

THE HERALD'S HARP.



LINES.
Occasioned by the death of Miss E. A. W. of Providence, R. I.

I saw her, she was young and fair;
But ah! her cheek was pale and thin;
Consumption stole the roses there,
Wasted her flesh, and bleached her skin.

And off a glowing hectic bright,
O'er her sweet face its color brought;
And off her eye of azure blue,
Sparkled with more than common light.

Long, long the hope'd that health, again
Would mantle in her pallid cheek;
But ah! that hope delusive, vain,
Death's rapid stride was doomed to break.

And must I, must I die, she said,
And rain'd her languid eye to heaven;
Then let me with my latest breath,
Plead that my sins may be forgiven.

And she did plead, nor plead in vain,
For he who hears the singer's prayer,
Relieved her bosom's anguish'd pain,
And planted peace and triumph there.

Come quickly, O my Saviour, come,
She in a dying whisper said;
Then to her everlasting home,
With joy, her gentle spirit fled.

CHARLOTTE.

The following Ode was written by THOMAS G. FENNER, Esq., Editor of the New England Farmer, and sung by a full choir, at the anniversary celebration of the FRANKLIN TYPOGRAPHICAL SOCIETY, in this city, January 17, 1826.

THE ART OF PRINTING.

Blest be the memory of the Sage,
Who taught the typographic page
To teem with symbols, Heaven-design'd,
The mute interpreters of mind.

The world at length had learn'd to prize
The art of speaking to the eye,
Which had, by modes, which Cadmus taught,
Given immortality to thought!

When Fawcett, by celestial skill,
Found means to multiply at will,
Those silent heralds, of the kind,
Which give ubiquity to mind.

Explor'd that Art, which brings to view,
All that we know--our fathers knew,
And which develops every hour
That knowledge which results in power.

That Art, which gives to man's control
Celestial treasures of the soul,
Transcending many thousand fold,
Golds, gems, and Ophir's gold.

What but the Printer's Art sublime
Can register the deeds of Time,
Recording all that's said and done
Most worthy note beneath the sun?

The Post, Patriot, Saint, and Sage
Have habitations on his page,
Are never absent when you call,
Alike accessible to all.

He introduces man to man,
Of every nation, tribe, or clan,
The humble to the high--More Hies,
In palaces above the sky.

Then blest the memory of the Sage,
Who taught the typographic page
To teem with symbols, Heaven-design'd,
The silent heralds of the mind.

OBITUARY.

Died, in Needham, December 21st, Mr. Jacob Francis, aged 58. The deceased had been subject of the renewing and sanctifying grace of our Lord Jesus Christ about 34 years, and a member of the Methodist Church 33 years. In his life, the virtues and graces of Christianity shone with peculiar lustre. His views of the doctrine of the gospel were sound--his experience was evangelical. By uniform integrity of mind, and sincere affection of heart, manifested in his intercourse with society, he secured great confidence and esteem among his acquaintances in general; and by pure devotion to the cause of Christ, the warm affections of his brethren. By this melancholy providence, a wife is deprived of an invaluable counsellor and friend--six amiable children of an affectionate and faithful father. May that God, who has said, "Leave thy fatherless children--I will preserve them alive, and let thy widows trust in me," take the afflicted family under his special superintendence.

J. L.

FOR ZION'S HERALD.

Providence, Jan. 5, 1826.

Died, in this town, on Saturday evening, the 17th of December last, Miss ELIZA ANN WEST, daughter of Capt. Joseph West, aged about 18 years. Her form was graceful, her countenance was irradiated by beams of cheerfulness; and the spirit which reigned in her heart and exhibited itself in her deportment, was calculated to please; and gained for her the warm affections of her relatives, and the high esteem of all who had the happiness of an acquaintance with her. She was indeed an olive plant in the garden of the family to which she belonged, and in the neighborhood where she resided. Could our wishes have been gratified, Eliza Ann, instead of being cut down by the scythe of death before it was noon, would have lived to cheer and gladden through a long and prosperous day. But that God who sees the end from the beginning, and rules the destinies of all, in his all-wise Providence saw fit to transplant her from these low grounds and ineluctable skies, to the fair world on high; "where troubles never come, and pleasures never die."

Under the ministry of brother B. Othman, she was brought to the knowledge of Christ and of God, about five years ago; and for a considerable time was attentive to the means of grace, and walked in the light of God's countenance. Indeed, she never lost her respect for religion, nor became an enemy to the people of God. But youthful vanities too much engrossed her attention; and it was obvious for several years, that she did not enjoy the fruits of the spirit, as she had formerly done. On the account of which her religious friends deeply mourned.

Some time in the month of May last, she caught a violent cold, which laid a foundation for the consumption; that slow, yet certain instrument of death. Physicians and medicines were resorted to in vain. Yet she flattered herself that she should recover; and all the fears to the contrary which were expressed by physicians and friends, did not convince her that her disease was incurable, until a few days before her death. And all the friendly exhortations that were

given her to make ready for her departure, did not arouse her, so as to cause that earnestness of soul to prepare for heaven, that was desirable and necessary.

The morning before she died she had a turn of great difficulty in breathing, and thought herself to be dying. She however revived, and as soon as she could speak, said, "what a mercy it is that I am out of hell! If I had died, it is quite likely I should have gone thither." Her mind was immediately aroused, and her prayers to God for mercy, became incessant. In the afternoon I saw her. She said, "I thought I was dying this morning." "And what were your sensations?" "O! I was dreadfully alarmed." "Why?" "Because I was unprepared for death." "How is it with you now?" "O! I have no evidence of my acceptance with God." I encouraged her to believe in Christ. She then broke out in the most agonizing cries for help. "God be merciful to me a sinner!" "Lord save me or I perish!" Give me the knowledge of sins forgiven, and an evidence of thy favor," was her language. She said, "If I perish, I will perish at the feet of Jesus Christ." She continued in this state until evening: then a calmness of mind took place. She expressed a reconciliation to the will of God. The language of her prayers changed to "Come, Lord Jesus, come quickly--come quicker--come faster." When she was past speaking she gave her dear parents the usual token of pressing their hands, thereby signifying the happiness of her mind; and then fell asleep, as we think, in the arms of Jesus.

What a flattering disease the consumption is! Had Eliza Ann relinquished her hope of recovery, it seems probable she would have been in earnest for a preparation for death long before; and had the joys of salvation to cheer her soul for weeks and months, instead of walking in sorrow and darkness.

This is one of the peculiar instances of God's mercy manifested in a dying hour. But let not we presumptuously neglect the concerns of their souls until that hour; for with them it may be too late. Many will seek to enter in and shall not be able. Therefore arise, and strive seasonably.

DANIEL WEBB.

MINISTERS' DEPARTMENT.

ANSWER TO PRAYER.

STRIKING ACCOUNT GIVEN AT AN ORDINATION.

Mr. Editor--Your readers are aware that, in the solemnity of ordination among congregational churches, it is customary to request, from the minister to be ordained, a concise account of his religious experience, and of the circumstances which led him to the pastoral office. This frequently introduces a variety of interesting anecdotes. The following, communicated by the Rev. John Smith, recently ordained at Holme, near Manchester, as the extract of a letter from his sister, the very valuable wife of that excellent missionary, Mr. Moffatt, Latakoo, South Africa, produced a most affecting and salutary impression. It was addressed to her brother, from "Coves, Isle of Wight, Aug. 31, 1819," when she was about to sail for her missionary destination. If you think it sufficient interesting to occupy a space in the Evangelical Magazine, it will be gratifying to, yours truly, W. ROBY.

"When I consider that you, as well as myself, have left our father's house, and that too on a very similar account, I feel more than ever a peculiar alliance to you. My own situation, however, for the last few months, has prevented me from taking that lively interest in your concerns, which I otherwise should have done. But, although the bustle, confusion, and frequent distress, which have prevailed in my mind in making preparations for my intended undertaking, and in the prospect of a painful separation from an affectionate family and numerous Christian friends, may have occasioned an apparent indifference to you, allow me to assure you, that my feelings have frequently been so affected as to overwhelm me with wonder and astonishment. Yes, my dear Brother, you will be surprised, when you hear me say, that I regard all that my eyes behold in you, and all that my ears hear of you, as an answer to prayer: yea, as a direct and immediate answer to prayer. It is a matter of regret to me, that I never found an opportunity of telling you minutely how I obtained consent of my parents to go to Africa; for I do, and ever shall view it as a miracle. I will just say, that I never in my life answered to the prayer of faith. I never in my life went through two whole days together, saw to be my duty to go, till last December: consequently, I never dared to present the petition that I might go; only that I might be directed in the right way. But no sooner was I convinced that duty called me, than I began earnestly to plead with God, that the huge mountain might be removed. To my wonder and astonishment it was removed, and I found that I had been a witness to the power of God. I never in my life saw a scripture so true and frequently applied to my mind--'Open thy mouth wide, and I will fill it.' I thought it was encouraging, indeed.

"I had one large request to make. I had made it long, but it was not granted. I had frequently thought it was withheld from us, because we were out of the path of duty: I, in remaining at home after secular call, and my parents in refusing to let me go; so firmly impressed was this upon my mind, that, the very day my parents gave me consent, I told my dear mother she would be no loser by it; for I firmly believed that God would give to her the spiritual life of one of her sons. At this time, my dear brother, I had no sensible solid ground of hope for reference to you. This impression arose from faith's view of the subject: and, oh! how ardently did I long to see this, if it might but be in its dawn, before I went! How often did I think it would be comparatively easy for me, if my parents had but one son to administer divine consolation to them! Often, with strong cryings and tears, did I plead for this! I felt an astonishing degree of confidence that I should have some small hope. How shall I speak the praises of my God? Whilst I was yet speaking, the blessing came upon me: and how abundantly were my requests realized! how were they extended! In time past I had prayed that you might be a chosen vessel to preach the gospel; but, at this time, But the more I thought of you, the more I felt that I ought to do it. I only prayed for your spiritual life; trusting that other things would follow. Conceive, then, what has been my joy to see you turn your back upon the world, to study that gospel which you hope to preach to others. Oh! my brother, if you had been raised to say a scripture, it would not have afforded any such joy. No, if, through grace, you are enabled to persevere, and to walk in the way of the sacred character, you expect to sustain, the largest desire of my heart is obtained; and I shall consider my alliance to you more honorable than if I had 'deduced my birth from loins enthroned or rulers of the earth.'--*Lon. Miss. Chron.*

LADIES' DEPARTMENT.

FEMALE DRESS.

We recommend to the attention of our female readers, the following excellent piece, in which the subject of dress is very judiciously and fully treated. It is not only in the cities and large towns, that censurable extravagance and vanity of dress prevail. It overshadows our land. Were the Apostle of the Gentiles, raised and introduced to a company of female professors--locate them in city or country, we care not where we very much fear for the scrutiny of his eye would say to many, "I stand in doubt of you." For Christians to read, there are no certain rules for dress, is idle. Read the passage "let your moderation be known to all men," and go with it to your toilet, and see what a very different figure it will make of you, if you have been given to fashionable dress. The females of our country have done much to promote the good cause of Christ, and their praise is in

the religious records of the age; and some of them may see that if they carefully regard what is written by Crito, they may still do more.--*Bsp. Reg.*

FROM THE RECORDS AND TELEGRAMS.

Hints to Women professing Godliness in our Cities and large Towns.

Paul was directed by the spirit of inspiration in the early days of the Christian church, to give certain rules in relation to the Christian family. 1 Tim. ii. 9, 10. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with embroidered hair, or gold, or pearls, or costly array, (as becometh women professing godliness,) with good works."

And Peter was also guided by the same Spirit to touch upon this subject in a very explicit and decided manner. 1 Peter, iii. 3, 4. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

It might be said with as great propriety in the days of the Apostles, as at the present time, that no rules can be laid down about dress; that every one has a right to judge for himself, what is proper or suitable in particular circumstances; and that every one who attempts to make rules respecting apparel, infringes upon the rights of personal judgment and conscience. Notwithstanding all this, the Holy Spirit, it seems, did not deem the subject of female apparel and ornament an improper subject for Christian teachers to speak of, or for Christian females to be instructed in. Be it so, that it is a matter of private judgment and conscience; that it is no reason why the judgment and conscience should not be enlightened in the principles of duty. For though we may not be accountable for any earthly tribunal for our dress, still it is undoubtedly one of the things about which, every one of us must give account to God.

And without supposing that the Apostles meant to lay down particular rules for the regulation of apparel, or that they meant to prohibit all variation in the quality or mode of dress; we can easily perceive that there are certain extravagances in this particular, and a certain devotedness of mind to external ornament, which are on every ground inconsistent with the profession and spirit of godliness.

There were very weighty reasons why the Apostles should touch upon this subject among other Christian duties. Christian females were to have a very important influence by their example upon surrounding nations, especially upon the female part of them. The heathen women were excessively fond of ornament. Plaiting the hair and the putting on of gold and pearls and costly array, occupied much of their attention and thoughts. Now if Christian females should do the same, and show the same love of ornament as ever, what would be the conclusion of their heathen neighbors concerning their religion? On the other hand, if they saw them manifesting an indifference to those things, and putting on the ornament of good works, of a meek and quiet spirit, it would go far to convince them that Christianity was a living principle. But this was not all; the church then needed all her resources for the work of spreading the gospel, and what had before been devoted to useless ornament, must now be consecrated to this service. Apostles and preachers, while performing missionary labors among the heathen, must be supplied with the necessities and comforts of life by their Christian friends.

And how many female helpers of this kind does Paul mention, who cheerfully ministered of their substance, to the wants of those who were called to preach the gospel? How important, then, that the substance of women professing godliness, should not be wasted in vain ornaments about their persons!

And do not the same reasons exist at the present day, and with equal force, why women professing godliness should feel their obligations to be moderate and self-denying in regard to personal ornament and costly array?

As it respects the influence of their example certainly Christian females are not less closely watched, or respect charitably regarded in respect than they were in former times. The women of the world and of fashion still find their great employment and pleasure in feasting their pride with personal ornament and costly array. "It is all the happiness they know." And with their views and feelings about it, together with their ignorance and blindness respecting any higher good, or spiritual ornament, it is perhaps no wonder that they should think so much of it. But let us look to women professing godliness.

How does it look in the eyes of the votaries of fashion themselves, when they see Christian females conforming to them and imitating their follies?

It is often said, that a certain degree of conformity to the world is necessary to gain influence and respectability. But the people of the world smile among themselves, when they see the influence of this idea exhibited by those who profess godliness. They know, who have gained the victory, and who wears the chains of bondage; and they rejoice when they see Christians trying to gain their favor by such servile compliances.

It is said, that Satan trembles when he sees The weakest saint upon his knees.

But it is doubtful at least, whether Satan ever trembled, when he saw the woman professing godliness at her toilet, putting on her costly array to appear in some party of pleasure and fashion. It is doubtful whether he feels much alarmed at the great influence or respectability which a Christian female is going to exert, by such an array. He probably does not feel so much alarmed at the great influence or respectability which a Christian female is going to exert, by such an array. He probably does not feel so much alarmed at the great influence or respectability which a Christian female is going to exert, by such an array.

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professing godliness, is not the only reason why they should practise self-denial in their apparel. Does not the church need all her resources, and the employment of all her means, to accomplish the great command of Christ respecting the conversion of the world?

Indeed, the cry is from every quarter, "Come over and help us." The fields are white to the harvest. The harvest is plenteous, but the laborers are few. The means are furnished in scanty measures. And is this a time for women professing godliness to put on costly array? The Millennium is approaching; the Jews begin to listen to the gospel; Africa stretches out her hand to God for liberty, civilization and Christianity; the Isles of the sea wait for his law. Nothing seems to be waiting but the proper appropriation of what God has committed to his people. For there is property enough in the church to answer every demand. And does not this consideration address itself loudly to women professing godliness, and seem to require a new course of living?

But why address these hints to females in cities and large towns? Because they have generally more abundant means to gratify their fancy in respect to external ornament, and therefore need more caution. Neither of the Apostles already mentioned make any exception to the rule which they lay down in favor of those who can afford to gratify their feelings. The object is not to condemn the folly of those who obtain ornaments by borrowed means, too often to the ruin of themselves and their friends; but to prohibit the practice of putting on costly array, even though we have ample means to obtain it. Females in cities have evidently more easy access to the extravagancies prohibited before the eyes from almost every where, so that they are more exposed to temptation, to resist which needs peculiar watchfulness.

But the most important reason of all is, that the inhabitants of cities and large towns hold the sceptre of fashion over the whole country. Extravagance in external ornament originates in cities, and spreads from them in every direction. Females in the country watch the movements and appearance of their city friends, and strain every nerve to come as near as possible to the latest fashion which comes forth under the sanction of city authority. In our cities, then, is the seat of the evil, and here must the reformation begin. And though there probably will be those who will continue to exert an injurious influence of this kind--still, if women professing godliness in our cities would with one consent lay aside their costly array, and be content with modest apparel attended with the ornaments of good works and a meek and quiet spirit, what a mighty influence would soon be felt in every part of the country checking this extravagance, and preparing the way for females in city and country to abound in the works of the Lord, by helping forward the great benevolent plans of the present day.

CRITO.

The plainer the dress, with greater lustre does beauty appear--virtue is the greatest ornament, and good sense the best apparel.

YOUTHS DEPARTMENT.

FROM THE JARICA (L. I.) FARMER, OF JAN. 12.

THE LOST CHILD.

In the year 181 or 12, a Greek vessel arrived at Philadelphia, the crew of which took lodgings at a boarding house, where some of them became much attached to an interesting little girl, between two and three years of age, the youngest daughter of their hostess. The child being pleased with it, they were frequently permitted to take her down to the vessel, when they went to their work, and return her at meal times; at length a great became her attachment for these "men of the ocean," that she usually cried after them when they went out without her. After a while the day of their clearance arrived. But who can conceive the agony of the afflicted parents of this little child! Little did they think, when the messenger of day arose so joyous upon their cheerful circle, that the night-wind would take her down to the vessel, and when they went to their work, and return her at meal times; at length a great became her attachment for these "men of the ocean," that she usually cried after them when they went out without her. After a while the day of their clearance arrived. But who can conceive the agony of the afflicted parents of this little child! Little did they think, when the messenger of day arose so joyous upon their cheerful circle, that the night-wind would take her down to the vessel, and when they went to their work, and return her at meal times; at length a great became her attachment for these "men of the ocean," that she usually cried after them when they went out without her. After a while the day of their clearance arrived. But who can conceive the agony of the afflicted parents of this little child! 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